

# Richard Baxter's B O O K,

ENTITLED,

*The Cure of Church-Divisions,*

ANSWER'D and CONFUTED;

And he PROV'D to be a

**Physician of no Value;**

Who hath Manifested his Folly and Weakness in  
Undertaking a Work which he hath so little  
Understanding in.

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By THOMAS TAYLOR.

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*For, from the least of them, even unto the greatest of them, everyone is given to Covetousness, &c. — They have Heal'd also the Hurt of the Daughter of my People with sweet words, saying, Peace, Peace, when there is no Peace, Jer. 6. 13, 14.*

*—But ye are Forgers of Lies; ye are all Physicians of no Value, Job 13. 4.*

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# Richard Baxter's B O O K

ENTITLED

The Care of Church Discipline

REVISED and CORRECTED

And the R O U N D to be a

Copy of the

First Edition of the

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# Richard Baxter's B O O K,

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*The Cure of Church-Divisions.*

ANSWER'D and CONFUTED.

**R**ICHARD BAXTER, a Man, who through a shew of Learning and Religion, had gotten (in *Oliver Cromwell's* Days) a great Esteem in the Minds of the Ignorantly Zealous Professors of Religion in this Nation, and especially in the Parts of *Worcestershire*, about *Kidderminster*,<sup>2</sup> (where he then resided) hath since the Change of the Times, and coming in of the Old Common-Prayer-Book again, much manifested his Nakedness, Confusion, and Unsoundness to every Eye, that in any measure is open to see the difference of Truth and Error in the ground of it, as by his Works appear: And that it is so, amongst other things, that Book of his, fally call'd, *The Cure of Church-Divisions*, which I have now under-hand to Answer, doth plainly manifest: For, instead of Curing Divisions, he hath shew'd himself to be a Physician of no Value, and so instead of Curing, hath struck at (under a *Judas* Kifs of Unity and Concord) the very Life and Foundation of all true Christian Unity and Amity; to wit, The Free and Perfect Teachings, and Gifts, and Work of the Spirit of Truth, (the Spirit of the Father and Son in his Believing Members) whereby they cry in a spotless Mind, *Abba Father*, and freely and powerfully declare the Glory of his Kingdom to the Children of Men; and instead thereof, would bring in and establish that Soul-deceiving and Church-dividing Doctrine of Humane Learning and Humane Helps, as absolutely necessary to the procuring and engaging, as it were, the Holy-unlimited God to give unto the Creature his Holy Spirit, and the Knowledge of the Myseries of his Eternal Will and Kingdom for the same; as in Answer to an Objection in the 6th Page of his Book, in his first

Direction (so call'd) is to be seen. The Objection against his Carnal Reasonings, for Old Men's Knowledge, is in Page 5. where he saith,

*I know those that I have to do with will say, That Divinity is not learn'd by Labour and Men's teaching, as other Sciences and Arts are; but by Teaching (I add, yea, and most free Gift) of the Spirit of God, and therefore the Youngest may have as much of it as the Eldest.*

And to this R. B. there thus Answers.

*Ans<sup>r</sup>. There is some Truth (saith he) and some Falshood, and much Confusion in this Objection.*

But let us hear how this R. B. proves that, that there is either Falshood or Confusion in the Objection.

*It is true (saith he) that the Saving Knowledge of Divinity must be taught by the Spirit of God; but it is false, that Labour and Humane Teaching are not the Means which must be us'd by them who will have the Teaching of the Spirit.*

*Reply, But O the Darkeness, yea, rather Enmity, that is in R. B's Heart against the free Teaching of God's Spirit! That he would find any thing against so plain and manifest Truth, as is in this Objection! But what will not Flesh do that is lifted up with Conceits of his own Wisdom, to keep up its Honour before the People, rather than the Pure Undoubted Truth of the Gospel, and Self-abasing Spirit of Truth, should Reign and have the Preheminence.*

But to this I say, that a Child of Light, in the least Measure, doth easily see the Falshood of that Spirit, by which this R. B. is acted in this his Answer: For the Wind of the Spirit bloweth where it listeth, and thou hearest the sound thereof, thou natural Man; but neither knows whence it comes, nor whither it goes; so is every one that is Born of God: And without this Birth, all thy Knowledge is Damning, not Saving, John 3. 7, 8, &c. And Job 32. 7, 8. *I said, Days should Speak, and multitude of Years should Teach Wisdom: But there is a Spirit in Man; and the Inspiration of the Almighty giveth them understanding. And saith God, It shall come to pass in the last Days, that I will pour out my Spirit upon all Flesh; and they shall all know me, from the least to the greatest: Tea, and Young-men shall see Visions, and Servants and Hand-maids shall Prophesie: And ye have received an Onction from the Holy One: And ye know all things,* (saith the Apostle John) and ye need not that any Man teach you. This is the Day of the Lord, wherein these things are fulfill'd; praiz'd be God: And the New Covenant abundantly witness'd in the Children of Light, whom this wicked Book of R. B's strikes at; but his Wickedness turns upon his own Pate, and his own Iniquities shall slay him: For he, by his Carnal Wisdom, would darken Knowledge, and



and shut the Kingdom of Heaven against Men, as his Predecessors of Old, the *Pharisees* mention'd *Mat. 23.* did: But the Lord hath open'd a Door to the Believing Souls this Day, which all the Powers of Darkness shall never be able to shut; Glory to his Name for Ever.

But what is that Labour and Humane Means that People must use for getting the Spirit of God, or Saving Knowledge of Divinity, as he calls it? Is it tumbling over a Rack of Books, stuffed with Art and Humane Wisdom, or Learning from below, as this *R. B.* hath long done, to the darkning of his Heart from the Knowledge of God, and Way of his Spirit; so that he knows nothing of it, after all his long lost Labour, but what he knows naturally; as a Brute Beast (and that's plain) for it sanctifies him not, as by his confessing, That his best Duties, even his Prayers, are not without Sin; and affirming, That no Man prays without Sin? As in his Book is to be seen, Page 195. and in his Preface.

And so the Prayer of Faith, and Preaching by the Spirit, he is ignorant of; yea, Preaching by the Spirit is become a Mock and a Derision to him and his Brethren at this Day: But *Paul*, and all the Ministers of Christ, Magnifie the Free Grace and Infinite Gift of the Spirit of God, according to that (2 Cor. 3.) saying, *Not that we are sufficient of our selves to think a good Thought; but our Ability is of God, who hath made us able Ministers of the New Testament; not of the Letter, but of the Spirit; for the Letter kills, but the Spirit gives Life: And that which the Eye hath not seen, nor Ear heard, nor hath entered into the Heart of Man (or Humane Heart) to conceive, hath God reveal'd to us by his Spirit; for the Spirit searcheth all things, yea, the Deep Things of God; and which Things we Preach or speak not in the words which Man's (or Humane) Wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual, 1 Cor. 2.*

But this *R. B.* comparing Spiritual Things with Carnal, is not wise, who, because Old Men, and long Students in Arts and worldly Sciences, are most Wise, or likely to be so; therefore they that Labour and Study most in Books of Divinity (so call'd) get most of the Spirit's Teaching.

O sad! that ever the Minds of the Children of Men should be so cover'd with Darkness, and yet read the Scripture of Truth, which witnesseth to no other thing more than to the Free Teachings of the Spirit of God, without Humane Helps! For all the Help that is Humane, or that Man who is (*ab humo*, that is) from the Earth can afford, is but Natural, and of this World, which comes to nought; therefore is it said, That none of the Princes (that is, the Chief Men) of this World knew the Mystery of Christ and his Kingdom then, which made

671 them so Band against him, see the 2d Psalm. And the Natural Man, with all his Natural Means, discerns not the things of the Spirit of God, because they are spiritually discern'd: So every one that would know the Mind of the Spirit of God, must come to feel (through the Most Holy Faith) a measure of it in themselves: For, *after ye believ'd, ye were Seal'd with the Spirit of Promise*, saith Paul: And the Word is nigh thee, even in thy Heart and Mouth: O thou that hast an Ear to hear, hear what the Spirit speaks, even the Word of Faith, which we Preach: Therefore go not forth from the Anointing of God in thy Heart, to hear the frothy and false Doctrine of such as R. B. who have run and set up themselves by their Humane Helps, in the Place of Teachers, and God never sent them, and therefore they cannot profit the People at all; but lead them about, like silly Women, laden with divers Sins and Lusts; yea, in their Prayers and best Performances, as is manifest; and so, not being sent and enabled by God's Spirit, they can never lead you to it, but from it, as is manifest.

Also R. B. in Page 6. before-mention'd, saith, *The Objection hath much Confusion in it.* (And how proves he that? But by saying)

1. *It confoundeth the Spirit's teaching us, by inditing the Scripture with the Spirit's teaching us the meaning of the Scriptures.* 2. *And it confoundeth the Common Knowledge of Divinity, with the Saving Knowledge of it.* No Man cometh to a Common Knowledge, fit for a Teacher of others, without the Spirit's teaching by the Scriptures; for that was the first part of the Spirit's teaching us, to inspire the Prophets and Apostles, to deliver a Teaching Word to the Churches, by which we might all be taught of God through all Generations. But many Men have Excellent Common Knowledge by this Word, and by the Common Help of the Spirit, without that Special Help, which begetteth Saving Knowledge: And all Knowledge requireth Time and Labour to obtain it, though the Spirit giveth it, and though it may be sanctified to us in a little time; but that may be a means of saving others, which saveth not the Man that hath it.

And in Page 114. farther saith, *Take them not for no Ministers that want Grace to ally: And marvel not that Gifts are more necessary to the Utility of Ministration, than Grace is; he may perform the Office of a Minister to the Benefit of the Church, that hath no Saving Grace at all.* Thus far R. B.

O! What Sorcery and Egyptian-darkness is here, to make void the New Covenant, and Erec Gracious Teachings of the Spirit of God in these Days, and to Establish the Letter in the room and stead thereof, which only witnesses to it, and is a Declaration concerning what the Spirit

Spirit of God did in them; and in the World before Christ's coming in the Flesh; and what was done during his being in it, and what the Spirit would do in the Believing Souls; and in the World after that time? But this the Hirelings do, that they by their trading with, and giving their false meanings upon the Scriptures, they may keep the People in Blindness, and so from the Anointing, and Teaching, and Enjoyment of that Spirit that was in them, that gave forth Scriptures, that they may not see their deceitful Doctrines and Merchandizes, lest they should buy no more of them: For no Man that knows the badness of *Babylon* will buy them any more, and then will the Merchants of Souls mourn: For, they that know the Lord, and his Spirit's Teaching in them, which is the Good Old Way, yea, and the ever New, Fresh, Profitable, and Living VVAY, will follow no more such Men, as would bring in, and establish a Graceless Ministry, as this *R. B.* doth here, to his Shame. But such Graceless Priests the Lord will have none of; nor his People neither: *For my Sheep hear my Voice, saith Christ, and a stranger they will not hear: Surely a Graceless Man is this Stranger: They (to wit, graceless Men, saith John, 1 Epist. 4.) are of the World, and the World hear them; we are of God; Stewards of the manifold Grace of God, 1 Pet. 4. 10.* And they that are of God hear us.

And so, Ever Bless'd and Prais'd be the Great and Glorious Name of the Lord Jesus, who hath restor'd to them that Obey him, the Glorious Doctrine of the Spirit's Teaching, as was in the Apostles Days, according to his true Promise; where all in the Truth (of which we, the People of God, in Scorn call'd *Quakers*, are Members) is done in and by the Holy Spirit, prais'd be God; and nothing own'd amongst us, but what is so done: Here is Praying in and by the Spirit, and Preaching in and by the Spirit, (and Singing in and by the Spirit of our Holy Lord God; and so the Head being Spiritual; and the Members of the Body every one Spiritual, (for we are all Baptized by one Holy Spirit into the one Heavenly Body) our Food is also Spiritual Heavenly Bread; and Heavenly Wine, and the Water Spiritual that sanctifies us, and makes us clean to God in all our Sacrifices and Services: For Christ gave himself for his Church, which is his Body, that he might wash it, and present it spotless to himself, and without all Deformity, by the washing of Water (even the Water of Life) in the Word of Life, the Creating Word of the Everlasting Father, which is Spirit and Life, the Resurrection and the Life in every believing Soul; for we are Redeemed from Death thereby, that we might for Ever hereafter serve God, in the newness of his own Spirit, and not in the oldness of the Letter, as all such do as know no other Teaching Word but the Letter, as this *R. B.* doth; and so they having gotten a little Brain-knowledge

1671 by their Humane Helps, and not by the Spiritual Truth, they wrest Scripture to their own and others Destruction, desiring and boasting themselves to be Masters and Teachers of others, whilst themselves need teaching what the very Principles, or beginning Doctrines of the true Christian Religion is, as is plainly manifested by his seeking to bring in a graceless Minister, or Wolf into Christ's Fold, for the Wolf comes not but to rob and destroy. *All these are come before me, saith Christ, are Thieves and Robbers, and never came in by the Door, as its plain, the Graceless Man doth not, but hath climb'd up another way by his Humane Helps, as Baxter speaks; and to this purpose, see John the 10th, and Mat. 23. where Christ at large sets forth such Wolfish Teachers; who can perk themselves up in Places of Teachers, by the World's help outwardly; but will neither enter into the Kingdom of God themselves, nor suffer others, but shut up the Kingdom of Heaven against Men, by such deceitful Doctrine and Antichristian Inventions, as this R. B. hath, by saying, That Gifts are more necessary to the validity of Ministration, than Grace is; and that he may perform the Office of a Minister to the Benefit of the Church, that hath no Saving Grace at all; And all Knowledge requireth Time and Labour to obtain it, though the Spirit given it; which last saying doth directly thwart and contradict the Scripture; which saith, I was found of him that sought me not, Isa. 65. 1. And Paul sets believing and working in this great Matter of the Knowledge of God and Christ to Salvation, one against the other, as the way of the Law and Gospel; for to him that worketh, saith he, is the Reward reckon'd of Debt, not Gift of Grace; but to him that believeth it is of Grace, to the Glory of God's great Love to Man; for saith the Scripture, God so loved the World, that he gave his Son, that whosoever on him believeth, should not perish, but have Life Eternal: And none can truly say, but those are the best knowers, and wisest People, that have Eternal Life in them, though they never labour'd for it, nor sought for it; and so such as this R. B. who looks at all, as obtain'd by Time and Labour, they are those Spiritual Proud Ones, who are swell'd so big with Spiritual Pride, that Self-idolizing Sin, which, as himself saith, in his second Direction (so called) is the great Rebel against God, the chief part of the Devil's Image, that one Sin which breaketh every Commandment; the Heart of the Old Man, the Root, and Parent, and Summary of all other Sin; the Antichristian Vice, which is most directly contrary to the Life of Christ, &c. and these Letter-wise Men, that have patched together a Garment of Fig-leaves, to cover their sinful Nakedness, are Proud of meer supposed Spiritual Excellencies, for the way of the Blessed Spirit, and its free Gifts, and free Workings in the Children of Men, they are strangers unto; and then through their Humane Learning,*



ing, and lost Labour, having gotten a little or a great deal of talk from the Letter of the Scripture concerning Religion, in their Earthly Spirits, which sees nothing of the Kingdom of God; they condemn the Generation of the Just, whom God teacheth and Blesseth with all Spiritual Knowledge in Heavenly Things, and call them *Spiritually Proud*; because they cannot but speak very highly, and yet in the truest humility of Heart, concerning the great Things that God hath done for their Souls; and because they cannot join with the Wicked whom God abhorreth, neither in their Worship, nor other sinful Customs.

And so out of that Old Bottel, come all those unsavoury Expressions of R. B. before-mentioned, against the free Teachings of God's Spirit; yea, so great an Enemy he is to the wholesome Doctrine of Free Grace, that Page 7. he saith, *It is no Blaspheming of God's Spirit, to make it the Patron of Mens sloth and idleness; under pretence of Magnifying Grace?*

To which I answer, That pretending we deny, and truly say, with the Apostle, *That God who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us* (yea, most freely without our own Labour, or any Humane Help) *The Knowledge of the Glory of his Kingdom*; and those that call this Doctrine, either in the Apostle, or us, a Patronizing of Sloth and Idleness, are those that do really BlaspHEME God's Spirit which teacheth it.

*But many Texts* (saith R. B.) *commands us diligence; and sloth is a great Sin.*

To which I say, the Scripture indeed commands a diligent Improvement, and holy Exercise of the free Gifts which the Spirit hath given the Faithful: But the Scripture never said, that Humane Labour and Helps are the Means to be used for getting the Spirit's Teachings; and without which no Knowledge in Spiritual Matters is now received; *Stir up the Gift of God in thee*, saith Paul to Timothy, so say I; but he nowhere puts the Humane or Carnal Man to Work or Labour to get the Spirit; for that is quite contrary to this Scripture, *Gal. 3. 2.* as also *Rom. 9. 16.*

Obj. But this R. B. asks this Question, *Why hath God settled a Teaching Office in his Church, and commanded all to attend, and hear, and learn, if we are taught by the Spirit without Man's help? Why were the Apostles sent forth into all the World, &c?*

Answer, Here is the great stumbling of these Unbelievers, (the Worldly-wise Ones indeed) what, because God in his free unlimited Spirit did begett Men, and in his own Spiritual Power sent them forth to preach and publish all abroad the Glory of his Kingdom, and Good Will



2671 Will to Men; cannot People therefore be taught by the Spirit without Man's help? What Reasoning's this? When the Scripture expressly saith, That all the Gifts, and Abilities, Helps, and Means of bringing People to God, and the Knowledge, and Enjoyment of all the Good Things of his Kingdom, are merely, solely, and wholly from God, and his Blessed Spirit's free Gift in Christ; and not from Man at all; And therefore, when the *Corinthians* began to look at Man, whether *Paul*, or *Apollo*, or *Cephas*, he calls it Carnal, and said, Christ was not divided, signifying plainly it was Christ, and the Spirit of his Power, that alone did all in all; as Christ said, *Joh. 15. Without me you can do nothing*; for in the True Church Christ ever was, and ever will be all in all, and Man nothing; as *Paul* said of himself, *Paul is nothing*; But in the False Church where *R. B.* is pleading for Man; yea, Graceless Ministers, Man is all, and Christ suffered to have no Rule: But those mine Enemies, faith Christ, that would not that I should Rule, bring them and slay them before my Face.

But what sort of stiffness is this in *R. B.* to ask such a Question as this, when himself confessed in the very last words before it, *That none are so forward to Preach as these same Men that cry down Mens Teaching*? VVhereby it plainly appears, that we do not deny God's Teachings, and the Spirit's Good and Gracious Gifts, freely given for the edifying and building up of the Body of Christ, till we all come to a perfect Man, to the measure and stature of the fulness of Christ, no more than the Apostle did, *Ephes. 4. 11, &c.* but that which we cry down, is that Antichristian Spirit in *R. B.* and all such Men as by setting up Self; and Flesh would draw from Christ and his Teachings in Spirit to look at them, and their Painted Words, and Love-killing Doctrines, who are this Day *Goliath*-like come forth to defie the Armies of the Living God; but the Stone cut out of the Mountain, without Hands, shall dash them and their Images all to pieces; Glory to the Lord for Ever. And though they with their Humane or Earthly Spirit and Sorceries, withstand the Truth and Spirit thereof, as *Jannes* and *Jambres* withstood *Moses*, when he was about to call *Israel* out of *Egypt*; yet as their Folly was soon seen, so are these, and they shall not proceed far; but *Israel* out of *Egypt* shall go, and those Faithful Ones that are escaped, shall they not with all their Inchantments bring back again into *Egypt*; Glory to the Lord for Ever, Amen.

But wouldst thou indeed know, O vain Man, *R. B.* for what the Apostles, who had Ability to Preach (without Man's help) were sent forth? Then thou mayst know, it was to reprove such as thou that would limit God to vain Man's Help, and to call his People from a  
doubt

mongst you, who lay heavy Burdens on Mens Shoulders, but will not touch them with one of your Fingers; it is even so. 167

But whereas thou addest and said, *Those are taught of God, who are taught by those who are sent of God to be their Teachers*; it plainly shews the numerous Company thou boasts of, who believe thee, are not taught of God; for thy Doctrine already mentioned, shews most plainly that thou wast never sent of God; for never did any, whom God sent, set themselves against the Free and Gracious Teaching and Gifts of God's Spirit, to Establish Humane Helps, as thou dost: But as if that which thou hast said were nothing, thou addest, Page 8.

*Advise with the Experience of all the World; who was the Man that ever you knew, able to Expound one Chapter in the Bible by the inward Teachings of the Spirit alone, without any Labour of his own, or Help from others by Voice or Writing? Where dwelleth the Man, who by meer Inspiration can turn one Chapter out of the Hebrew or Greek into the Vulgar Tongue? And where is the Man that can solidly unfold any Doctrine of Divinity, which he never read or heard of, or can Teach that Truth, and deny that Religion which he was never taught by Man?*

And afterwards in his Second Direction, and Page 16. having led his wretched Disciples into a Labyrinth or Mist of words, about their Uncertainties in their Matters of Knowledge; and having advised them to Humility, as he calls it, or not to think too highly of their own Knowledge; he there adds, and says in that 18th Page especially, *If you know your Advantages for Knowledge have been less than other Mens, that you are young; or that it is but a few Years since you entered upon the Study of the Scriptures; or that you have not any stronger Natural Parts than other Men; that you have not had that Measure of Learning which might further your Knowledge of the Holy Scriptures; but that others that differ from you have had much more of all these Helps and Means than you, and have Prayed more, and Meditated more, &c.*

And in Page 17. in his Answer to an Objection; which is, *That the Learnedst Men are not always the Wisest in the Matters of Religion*; he saith, *many Men are learned in the Languages and Sciences, who are not learned in the Scripture; because they applied not their Studies that way; and many Men are learned in the Scriptures and Sacred Languages, who yet live in Sin, though they are able to Teach the Truth, for others*: Here (by the way) all may take notice what a False Teacher this R. B.<sup>o</sup> is, who is not ashamed to say, *That Man that lives in Sin, may Teach the Truth for others*; for such as live in Sin, neither know the Truth (which is Christ) nor have seen him, (as John's first Epist. Chap 3. expressly saith) but this R. B. goeth on, and saith, *But those that well understand the Scriptures without learning the Languages which they are written in, and the Customs of*

1671 those Times and Countries, or without much reading, and long Study of the Scriptures themselves, and the Writings of them that better understand them, are so few, if any at all; that if you will pretend to be one of them, you had need of some Miracle, or something like a Miracle, to make your selves or others believe that you are not deceived.

I might here add his other false Doctrines immediately following these in that his Book, as his Answer to an Objection there set down against Singularity; or so; the Objection is this, *The greater Number are not always in the Right; therefore why should my Singularity discourage me.* But because his Answer hath a pretty many words in it, I refer it to another place, and to what he hath already said, do Answer, and say in brief thus.

First, That as by his other words, so also by these, it is most manifest from what Fountain this R. B's knowledge hath proceeded, to wit, not from the Inspiration of the Eternal Spirit, which gave forth Scripture; but from his own Earthly or Natural Spirit and Humane Industry and Studies, and Trading in Books and Letters without him, from which earthly or humane Spirit and Wisdom hath not come (nor possible ever can come to any) the right Meaning and Understanding of Holy Scripture (as such as he would have it) *For the natural Man, as the Apostle saith, perceiveth not the things that be of the Spirit of God, 1 Cor. 2. 14.* But all false Visions, and lying Divinations have ever come from that earthly Spirit, and all the cruel Wrestings of the Holy Scriptures, from the beginning to this Day, have proceeded from it, to the miserable and woful Undoing of the Generality of that People, called *Christendom*; as also the Blood-sheds, and all the cruel Usage of Spiritual-minded Men, for their pure Conscience Sake, have issued from that Fountain of the Earthly Spirits, and the false Births thereof, from the beginning, and that great Whore found Guilty of all; for in her was found the Blood of Prophets and of Saints, and of all that were Slain upon the Earth, *Rev. 18. 24.* For what Spiritual Man did ever ask such a Question, or rather affirm; for in him, his question is an Affirmation, to wit, *That no man is able, by the inward Teachings of the Spirit alone, to Expound one Chapter in the Bible: And that there is none can solidly Unfold any Doctrine of Divinity, which he never Read or Heard of, or can teach the Truth, or defend that Religion, which he was never taught by Man.*

Oh happy therefore are they who are come to the Everlasting Covenant of God, and to know the inward Teachings and Leadings of his Holy Spirit in their Heart; to lead them into all Truth, according to Promise, *John 16.* without being beholding to vain Man's Help; for whereof is he to be accounted, as is manifest, even as a thing of naught,

naught, is the best of them, out of the Truth: For O! How Ignorant of the Ministry of God and Christ, and the Holy Spirit's Inspiration, sufficient Teaching, is this *R. B.* who is not content to sit among the Parish-Teachers, as a Fellow; but even takes upon him to be a Teacher of the Teachers? Yea, so Ignorant and Unbelieving is he, concerning the Spirit's Power and Sufficiency in these Days, that without an outward Miracle, he will not believe any such thing: Nay, he would not have People believe for themselves, that God teacheth their own Hearts, unless it comes in Man's Way, and by humane Study, Labour, and natural Means: Therefore the Lord saw good for his own Glory, and for the Vindication of his own Honourable and Everlasting Truth, which the Hirelings had made void by their Traditions; and for the absolute necessity of his own beloved Seed, to restore unto us the Ancient Doctrine of the Holy Spirit's Sufficiency, in all the Work of bringing Man out of the Fall to God, that the Lord, the Spirit, might be the first and the last; yea, all in all, in their Salvation, without Man's help; for he is worthy, who, as he Created all things, by his own alone Power, and according to his good Will; so he Restores all things, according to the Counsel of his own Will, and not of Flesh, nor of Blood, nor of the Will of Man, as the Apostle also Speaks, *John 1. 13.* But, Oh! How unlike is this Doctrine of the Apostles, to *R. B.*'s; for when the Apostle had said, *To them that received Christ, to them he gave Power to become the Sons of God*; lest any should think, as this *R. B.* doth, that it was either by Man's Labour or Study, or humane Endeavour, or Art, or Parts, or any Natural Abilities or Helps whatsoever; he saith, *It was not of Flesh, nor of Blood, nor of the Will of Man, but of God. And of his own Will began he us, by the Word of Truth*, saith that other Apostle, *Jam. 1. 17, 18.* And he bids not Err, as this *R. B.* doth, to set up another Fountain or Root; and that this Word of Truth is not any outward Writing, Voice, or any Creature: *John* in his first Chapter tells us, *That in the beginning was this Word, and the Word was with God, and in God: And his Name is called, the Word of God, Rev. 19. 13.* So this Word, though it works according to the Witness of the Scripture, which it gave forth freely, and as it self pleaseth, in the Children of Men; yet it is not the Scripture; For search the Scriptures, or ye do search the Scriptures, saith Christ, *that witness of me, but you will not come to me that you may have Life*; and these were they that Paul said, *He bore them Record that they had a Zeal for God (and Scripture) but not according to Knowledge*; for they being Ignorant of God's Righteousness, went about to Establish their own Righteousness, and submitted not to God's: And so, even so this *R. B.* and many such like, have a blind Zeal,



1671 and a great Talk of the Scriptures without, and of the Spirits Teaching by the Letter, and humane Helps, and the like; but will not come to Christ, to know him in them, that they may have Life, and Wisdom, and Righteousness: But would Establish their own, which is meer Emptiness and Vanity in the sight of God, and all truly Spiritual Men, 1 Cor. 13. 5. Rom. 10. 3.

And how far this R. B's Language in those other words, where he saith, *That if any will pretend to a good Understanding of the Scriptures, without learning the Languages which they are written in, and the Customs of those Times, Countries, or without much Reading, and long Study of the Scriptures themselves, and the Writings of them that better understand them, had need of some Miracle, or something like a Miracle, to persuade themselves, or others, that they are not deceived.* How far, I say, is this Doctrine and Language in this R. B. from the Language of the Holy Men of God that writ the Scripture, let the Spiritual Man, who best understands all things, Judge; for the Holy Apostles Magnified the free Grace, and the free Teachings of the Spirit of Grace, and debased Man, and all meer humane Helps, as is said before, and as the Scripture Witnesseth: But this R. B. tyeth the weight and main Stress of all, upon humane Learning, natural Parts, knowledge of Custom and Countries, much Reading, long Study, and the like; inasmuch, that without them, Man must not look that any should believe him: Nay, nor he must not own God's Teaching in his own Heart without these; unless seconded by some Miracle, or the like.

But, Oh the Misery thereof of such poor Souls, as follow such wretched Teachers, and their unsound Doctrine, as I may well say; And Oh! for ever Blessed are they who are brought from off such Barren Mountains into the good Fold, where all the Lambs of Christ lye down in the good Pasture of the Spirit's Fulness; and walk up and down in the Light of the Lord, under the Hand of the good Shepherd, Christ Jesus, where none can come to make afraid, nor deceive; for in the Light of our God, we see all these false Teachers, and their devouring Doctrines; and by the Holy Power of God are delivered from them, and made able in the overcoming Spirit of Truth, to declare against them: Glory to God for ever, Amen.

Again let us review, and consider in particular a little of those words of his, before set down; where he saith, as an Argument to persuade his young Ones, and Dissenters, to his falsely called Humility.

*Especially, saith he, If you know your Advantages for Knowledge, have been less than other Men's; that you are younger, or that it is but a few Years since you entered upon the Study of the Scripture; or that you have not any stronger Natural Parts than other Men; or that you have not had that*  
*Disadvantage*



*Measure of Learning, which might further your Knowledge of the Holy Scripture: But that others, that differ from you, have had much more of all these Helps and Means than you; and have Prayed more, and Meditated more, &c.* 1671

To which I Answer, That by these words it is easily seen, what manner of Knowledge it is that this R. B. trades in, and would have all Slaves unto; and what are his Means for obtaining it; to wit, a meer natural Knowledge; which, by meer worldly Helps and Advantages, may be attained: For a meer Heathen accompanied with many Years, and much humane Learning, and strong Natural Parts, that can but talk much of the Scripture; especially having on him a Form of Prayer, and the like, must needs go for a better knowing Christian with him, than the dearest Child of God; especially if he be young in Years, and want those natural Helps, and outward Appearances.

Oh what havock hath such Doctrine, as this of R. B's made amongst his deluded Hearers and Admirers in this Nation; so that now, let the Man God come to one of them in the purest Evidence, and most powerful Demonstration of the Spirit of Truth, if he appear not to them Cloathed and Accompanied with these Natural and Worldly Abilities and Indowments; they are fenced against the Lord's Messenger with such Arguments as these, *You are but young; you have but Studied a while; you are of slender and mean Natural Parts; and little or no School-ship, and have Prayed but little, &c.* in comparison of our Grave and Learned Divines, and the like: So that as Christ said, so we find now true: *That Publicans and Harlots enter into the Kingdom of God before such;* and now what a Curer of Church-divisions this R. B. is like to prove is easily seen; and therefore that Charge, which his Self-condemned Heart fear'd would come upon him, may justly be brought upon him here; which, in his Preface to his Book, he sets down thus.

*They will affirm, saith he, that I have claved with one Party; and have girded at the other, and have sought to make them Odious, by bringing them under the Reproach of Separation, of censuring and avoiding the Ungodly; and that, being Luke-warm my self, and a Complicitor with Sin, I would have others to do so too: And that these Reconcilers are neither Flesh nor Fish; and attempt Impossible, even to Reconcile Light and Darkness, Christ and Belial, and that for the sake of Peace, we would sell the Truth, and would let in Church-Corruptions, out of an over-eager desire of Agreement; and when they have all done, neither Parties will regard them.* These are this R. B's words, in that Preface of his to that Book; which is justly come upon him.

And indeed, he may as well go about to reconcile Light and Darkness, as bring the Children of Light, whom God hath delivered out

1671 of the Darkness and Filthiness of Egypt and Sodom Spiritual, into Unity with them again; for there is Enmity put between the two Seeds, and those words of Christ, in *John* 17. 21, 22, &c. which he decisively puts in the Title Page of his Book, are only proper to the Living Members of the Spiritual Body of Christ; (which he calls Mystical) and not to any of the World's Churches; or visible mixt Congregations of People whatsoever; the Words of the Apostle in *John* 17. 21, &c. are weightier than any Hypocrite can bear, and they are these, *That they all may be one, as thou Father art in me, and I in thee, that thou also mayest be one in us; that the World may believe that thou hast sent me; and the Glory which thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made Perfect in one; and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* God is arisen to drive Hypocrites from under all such shelter of words, as they would hide themselves under; for now is the City and Kingdom truly Manifested and Witnessed, into which no Uncircumcised or Unclean shall enter; but only the Redeemed Born babes, and Living Members of Christ. And now to the Knowledge and Experience, not of the Evil World, but of all that know God, do I appeal to Judge, whether it is R. B. or any of like Spirit with him, can be said to know any thing of the Oneness betwixt the Father and Son; the Members of the Holy Heavenly Body, much less can be any of them, who are not afraid to affirm, *That such are not to be disallowed from being Ministers of the Gospel; though they want Grace totally: And that Gifts are more necessary to the validity of Ministration, than Grace is; and that he may perform the Office of a Minister, to the Benefit of the Church, that hath no saving Grace at all, (as Page 114. of his Book aforementioned): and that there is no Man alive that Worshippeth God, without some Sin.* And adds, *Do you ever Pray your selves in Secret, or in your Families without Sin; as in Page 19. 5.*

And in Page 30. of his Preface to that Book, *That there is no Person, Church or Worship on Earth faultless, (and without Corruption; (and saith there further) I justify not the Faults of my own daily Prayers, and yet I never Pray without them.*

And in Page 34. &c. *That Cain was the First born Member in the Church of Adam's Family: And Cursed Charr was of the Church of Noah: And reckons LOT's two Sons in Law, and Elau; yea, and the Ten Tribes in their Apostacy, to be of the Church.*

And so having reckoned up, and raked together the Faults of the Race of Abraham, before Christ's coming in the Flesh, and of those called Christians after that mentioned in Scripture; he wickedly and imprudently

imprudently says, Page 44. *That no-one Member is in all those Scriptures, 1671*  
or any other, commanded to come out, and separate from any one of all these  
Churches; as if their Communion in Worship were Unlawful; Directly con-  
trary to 1 Cor. 5. 11. 2 Cor. 6. 17. Rev. 18. 4, 5, 6, &c. Come out of My-  
stery Babylon (the false Church) saith God to his People.

Oh the Blasphemy of such Men's Hearts, that dare Intitle wicked  
Men (for a bare Profession-sake of Religion) to the Glory of the be-  
nefit of this Prayer of Christ's, who Prays (and his Prayers were al-  
ways heard) *That his might be one, as He and the Father were, and are*  
*one; the Father in Christ, and Christ in them;* and so made Fellow-  
heirs and Partakers of the Glory of Christ by free Gift: But neither  
R. B. nor any graceless Minister, nor sinful Praying People, whom he  
pleads for, while such, can ever be one, as the Father and Son are  
one: Therefore I may safely say to you all, who desire the good of  
your Souls, and the Glory of God, Come out from amongst them, and  
joynt not with them; No, not in their Worship-Actions (as he calls  
them) nor be ye Partakers in any of their Sins, or Sinful Worship, lest  
ye partake of their Plagues; for the Temple of God is Holy, and the  
Worship of God is Holy: And so R. B. with all his own Corruptions,  
and all his heaps of Lyes, and false Accusations of the Brethren of  
Christ are for the Lake; It is so.

And so I return to set down R. B's Unchristian Answer to that  
former Objection against the Singularity of Separation; the Objection  
is as before; *The greater Number are not always in the right; therefore,*  
*why should my Singularity discourage me?*

Now to this R. B. answers, Page 17, 18. *The greater Number (saith*  
*he) through the World, are not in the right about Christianity; for they are*  
*not Christians, and the greater number of vulgar Christians be not in the*  
*right perhaps, in many Points of Learning, and Scholastick Controversies;*  
*because they are not Learned in such Controversies; but all Godly Men, and*  
*Christians, are in the right in all Points Essential to Godliness; and Christia-*  
*nity: And therefore they are in the certain way of Life.*

*And if in any Integral or Accidental Point, you think you are wiser than*  
*the greater part of Men, as Learned and as Godly as your selves, you must*  
*give very good Proofs of it, to your selves and others, before it is to be belie-*  
*ved: I know that in all Ages God giveth some few Men more excellent Natu-*  
*ral Parts than others; and he engageth some in deeper and more laborious*  
*Studies than others; and he Blesseth some Men's Studies more than others;*  
*and therefore there are still some few who know more than the rest of the*  
*Country, or Mankind; and it were well for the rest if they knew these; and*  
*would learn of them: But these are such as come to their Knowledge by hard*  
*and laborious Studies; and Meauration; though also by the Spirit's Blessing*  
*their*

1671 *their Endeavours: and they are such as give Proof of the Knowledge they pretend to; and they are such as imploy their Knowledge to preserve the Peace and Concord of Believers, and do not proudly make a stir with it, to set up their own Names, though hereby they set the World on fire.*

To which, by way of reply, I answer and say, That there is not the least Child of Light, but doth truly and easily see the nature of the Spirit, by which this R. B. is still acted, and the end he drives at; for as for the Spirit by which he is acted, it still appears plainly to be the Spirit of this World that never knew God, nor the Mysteries of his Holy and Heavenly Kingdom, by which Earthly Spirit (by much poring on Books without him) he hath attained to a deal of Unsanctified Graceless Knowledge, (as himself speaks Page 114.) to deceive the simple People by, who are Ignorant of Satan's Devices; and as for his end, it is also as manifest to be this, to wit, to bring People (who were in some measure pressing out of *Babylon*) back into *Egypt* and *Babylon* again; and yet to cover his Deceit, lest the Simple should see him without an Interpreter, he brings in the Spirit, as to help his Humane Labour and Carnal Endeavours: But the Spirit of God, which he strikes at in all his Writing, will be no Drudge or Slave to any such Vain Self-ended Proud Mind in any.

But of these words, where he saith, *That all Godly Men and Christians are in the right, in all Points Essential to Godliness and Christianity; and therefore in the certain Way of Life*, as he saith.

Let us consider; As for Godly Men, who ever imagined otherwise? much less denied it in words that they were in the right way; but as for that he saith, *That all Christians, if he means all that were sprinkled when they were Children, and that so being grown up, make an outward Profession of Christ* (for such in Spiritual manner he seems to mean by Christians) *are in the right, in all Points essential to Christianity, and so in the certain Way of Life.* It is such a notorious Expression, and so bold an Assertion, that no one Saying can more gratifie the Devil, and so help to build up his Kingdom, than it doth: Nay, it certainly gives the Lye to the certain Experience and Testimony of all the Holy Men of God, both formerly and now; for Paul said in his day, *That many professed, and nominal Christians do so walk, as that they were Enemies to the Cross of Christ, whose God was their Belly, and who gloried in their Shame, and whose end was Destruction*, Phil. 3. and were these in the right Points Essential to Christianity, and in the certain way of Life? What Contradiction and Blasphemy is this? And the same Apostle tells some among the *Corinthians*, *That they had not the Knowledge of God*, Cor. 15. and what, Were these right also in all Essentials? What is not the Knowledge of God an Essential Point of Christianity? Nay, without  
the



the Knowledge of God, no Eternal Life; and yet this R. B. is not ashamed to affirm, *That such as know not God, are in the certain Way of Life.* And further, To the Experience of all that know God do I appeal, whether this R. B. doth not here in his blindness, justify the very *Papist*; Yea, and all other sorts of People, who any way in the outward profess Christ; especially if they be outwardly sprinkled with Water, young or old: For, saith he, in his Preface, Page 33. *Christ hath solemnly and purposely made the Baptismal Covenanting with him (to wit, by outward Washing) to be the Term and Title to Church-Membership and Communion, and the owning of this same Covenant, is the sufficient Title of the Adult (or those of ripe Years) and the Imposers that come after, and require another kind of Evidence of Conversion or Sanctification than this, do confound the Church, and enslave the People, and leave no certain way of Tryal.* Thus far R. B. by which it appears whither he, by endeavouring to keep his Credit with the World, is wandred beyond the Bounds of Reason. Nay, *Mystery Babylon* her self (though she be become a Cage of every unclean and hateful Bird, and a very Habitation of Devils,) seems justified by his Position, and reckoned to be right in the Essentials of Christianity, and in the certain Way of Life: For without all Controversie, this *Mystery Babylon* is of that Number who in words profess God and Christ, and have a Name to live, though they be dead, or it were not a Mystery, if it were not covered from the World's Eye, with a Thew of what it is not, Rev. 17, 18, 19 Chapters. Yet so far is this R. B. in the Dark, that he accounts it an Abuse, and false Interpreting of Scripture, to perswade any by that Command [*Come out of Babylon*] to separate from professed or nominal Christians, though full of Iniquity, Page 32. than which, nothing more can gratifie the Wicked One, and that Adulterous Church of Rome; for though he would seem in some words, here and there, in his Book, to be no *Papist*; yet there is never an Argument he brings, for the Fellowship with Dead and Corrupted Members; and against those that separate from such; but they will fully serve to prove the Pope and *Papists* to be a Church, and all them to blame who have separated from him in outward Church-Fellowship upon any Pretence whatsoever. So foolish is the World's Wisdom when it is set against Truth: But this R. B. having laid his wrong Ground; That all that are called Christians are in the right, in all Points essential to Christianity, and in the certain Way of Life; he may easily conclude that so be unwarrantable Separation which goeth from such. But then I say, How will the Protestants warrant their first Separation from Popery? Or how did this R. B. with his Presbyterians in Oliver's time, with their Directory, excuse their separating from the Bishops, and their Common-prayer? And how will he salve his old Non-conforming Brethrens



167: threatens Flight into *New-England* (where since they have shed the Blood of certain Martyrs of Christ) from the former *Bishops*.

But now his false Ground and Foundation being overturned, it is most manifest that that Separation is most lawful, which is from such, who call Good Evil, and Evil Good, put Light for Darkness, and Darkness for Light, as the Wicked do, from whom the People of God in these days separate: And so in obeying the Voice of our God, who saith, *Come out of Mystery Babylon my People, lest ye partake of her Sins, and so of her Plagues, (we are justified) for the Sins of the Wicked, (who, in words, profess God and Christ, but in Deeds deny all) is reached Heaven at this day: And doth not the Apostle say, If any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater (and Covetousness, by the Apostle's Doctrine, is Idolatry) or a Railer, or a Drunkard, or an Extortioner, with such not to keep company, no nor us to eat with them, 1 Cor. 5. 11.*

And doth he not say in another place, *Have no Fellowship with the unfruitful Works of Darkness (nor with the unfruitful Workers in Darkness, as before) but rather reprove them, Eph. 5. 11.* must we not yet separate from them, yea, yea, in their very Worship-Actions as well as others; and when even the greater number are so far defiled and tainted with the Leprosie of Unrighteousness; and they are so far from amending, that they persecute all that will not be as bad as themselves: Surely when the Lord hath spued out a People, as he threatened to do *Sakae-warm Laodicea, Rev. 3. 16.* yea, and cast them off, for their refusing of his good Spirit, as he did the *Jews*; 'tis no time for his People to stay amongst them then, and to continue with them in their Worship-Actions, as he calls them; but every one to deliver his own Soul, by coming out of such Babylonish Worships; whose Prayers are Abomination to God, as all sinful Prayers are; and neither this *R. B.* nor any one that he knoweth upon the Earth, prayeth without Sin; as himself before hath confessed; and so all of them together do daily and continually that which they should not do, and leave undone what the Lord commands them, and so have no Health in them: And so now that the True Light shines so clear again from under the long Cloud of Antichristian Apostacy, it is the Wisdom of all that love God and their own Souls, to joyn to the Lord in the Covenant of his Light and Spirit, where no Committers of Sin can joyn; for Darkness, and the Workers thereof, can never joyn with the Light, and the Workers thereof: So now that the Trumpet hath sounded, all ought to come to the Holy Worship of God, amongst the Holy Worshipers, that Worship in the Spirit of Holiness and Truth; (where no Worker of Iniquity, nor Hypocrite can come) out of all the Defiled Worship of the World.

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whatsoever, or under what Name soever in the Fall: But this R. B. is in such love of Hypocrisie, that he makes a Necessity of the Hypocrites being amongst the true Members of Christ, as though they knew not how to do without them; as if the good Corn could not grow so well if the Weeds were wanting; saying, Page 56. *It is more for the sake of the truly Faithful, than for themselves, that the Hypocrites have their Station, and Priviledges in the Church; God makes use of their Gifts and Profession for his Elect, to many great Services of the Church.* To which I answer, That this Language betrays thee further to be of Babylon, and not of Zion; What R. B. with all his seeming Zeal for Reformation in Oliver's days, become now a Pleader for Hypocrites, and their great Service in the Church! But this is but like his Doctrine of his Graceless Ministers which he pleads for, Page 114. of his Book; so R. B. and his Hypocrites, and Graceless Brethren, with their Gifts, (or rather Thefts void of Grace) have been so far from being serviceable to the Elect True Church, that they have done it (and ever did) all the Injury that ever they can by their wicked Doctrines, Ungodly Lives, and heaps of Lyes and false Accusations, and cruel Persecutions; insomuch that the Growth of the Heavenly Seed, the Lillies of God, the true Heirs of the Kingdom, hath been, and is, as a Lilly among Thorns: But Christ and R. B. are directly contrary in their Judgment one to the other; for Christ would not suffer the Devil in the Man to preach him, but commanded him to come out, and hold his peace, because Christ never had need of Devils, or wicked Men, or Hypocrites, to preach him; but saith to such, *What hast thou to do, to take my Law and Covenant in thy Mouth, and havest to be reformed, Psal. 50. 16, &c.* and so far are Graceless Priests and Hypocrites from being serviceable in this matter to his Church, that he saith, *My Sheep hear my Voice, and they follow me;* but the Graceless Minister and Hypocrite, who is a Stranger to me, they will not hear, for such come but to rob and destroy, read *John 10.* and see if ever R. B. understood Scripture, who talks so contrary to it: As did those Pharisees of old, whom Christ cried out so many times *Wo against, Matt. 23. Who would neither enter into the Kingdom of Heaven themselves, nor suffer others.* And those in Ezekiel, who sowed Pillows under Mens Elbows, making glad the Hearts of the wicked Hirelings, by perswading People that they must not disown them from being Ministers, though they be totally void of obeying Saving Grace; and that Hypocrites have a Station in the Church, for great Services with their pretended Gifts to the Elect; and by pleading for Games, and Fashions of Apparel; yea, and the Opinions in Religion of bad People, yea to such a measure, that he is not ashamed to say, *That many an Error is taken up, by going too far from other Mens*

1671 *Faults*; as is to be seen in Page 224 of his Book, with many such like  
 Heathenish Sayings up and down his Book; a few whereof I only touch  
 here and there, that by those the Reader may see the nature of that  
 wretched Spirit, that hath long lurked in him, under a Cloak of Zeal  
 for Reformation, when the World pretended to such things; but now  
 that the World is for a manifest Establishing of their old dark Stuff, he  
 turns about, and is all for them as it were, and against Zeal, against  
 Reformation, Separation, Immediate Revelation, or anything that  
 may manifest People to have a care of their Souls: But Oh the Misery,  
 the Misery, the unspeakable Misery of such as are not yet redeemed  
 from under the Slavery and Egyptian Bondage of such Men: But the  
 Lord will break the Rod of the Oppressor, as in times of old, as in the  
 days of *Midian* and *Egypt*, where both *Jannes* and *Jambres*, who with-  
 stood the Lord's Servant *Moses*, in his calling *Israel* out of *Egypt*, were  
 made manifest, and their Folly by all clearly seen, as this *R. B.*'s is  
 by every open Eye: Praised be the Lord for his Infinite Love in all  
 things.

But the Hearts of the Righteous, whom God delights to comfort,  
 he doth all he can to make Sad, by perswading the dark cruel World,  
 that the cause of all the Miseries of the late years, yea, and at present  
 in these *Islands*, is much (what if not mostly) occasioned by those, who  
 in tenderness of Conscience to God, could not, nor cannot joyn with,  
 nor uphold the Popish Customs, and Imposition in Matters relating to  
 Religion, and the Soul, which is more pretious to them than know it,  
 than all the World: And in the Truth we may say, that if we should  
 come amongst the Steeple-house Worshippers, or any other Company,  
 who are only separated from them in Form, and not in Life and Power,  
 and their exercise, not in the Gift, and Heavenly Holy Worship and  
 Service to the Lord Jesus Christ our God, we should even Sacrifice  
 the Abomination of the *Egyptians* before their Eyes; and now would  
 you not Stone us, or Imprison us, or otherwise evilly treat us, even  
 as you do, and ever have done? Yea, yea, and as they dealt with the  
 Prophet *Isaiah* for saying (Chap. 66: 3.) *He that killeth an Ox, is as if  
 he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck, &c.*  
 and Chap. 1. 11, &c. *To what purpose is the multitude of your Sacrifices unto  
 me, saith the Lord, I am full of them; and who hath required it at your  
 hands, to tread my Courts? Bring no more vain Oblations, &c.* For which  
 it is said they slew him; so they would deal with us. And what mea-  
 sure have the dear Servants of God in *New-England* met withal, not  
 long since, for the like witness against those Hypocrites, but Death and  
 cruel Whippings, and Banishment; and in old *England* lately, but most  
 Savage and Cruel Usage? And would this *R. B.* yet have us, yea, and  
 those

those he counts his Brethren, and of his Flock, who have any Tenderness in them, to communicate with such whose Hands are full of Blood? If he were as the Mouth of God, he would put a difference between the Clean and Unclean: But he being of another Spirit, is for leading People back again into Egypt, not for bringing them out of Egypt into the Promised Land; which Work and Endeavour is rejected of God, and of all that know God, who are escaped out of Sodom and Egypt, and Babylon Spiritual, where our Lord was Crucified: And to us the Lord hath said, *Let them return to you (ye Saved People) but return not you to them; For their Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their Flocks shall be scattered,* Jer. 10. 21. He that hath Ears let him hear, and he that readeth let him understand, for the time is at hand, for the Lord is arisen to plead with all the False Worshippers upon Earth, and with him is no respect of Persons. And now is the Lord God of ever blessed Power and love appeared in the Earth, after the long Night of Apostacy, to restore all things; and now are the Virgins called upon, through the whole World, to trim their Lamps; for behold the Bridegroom is come and coming, and now the foolish Virgins, who have been long sleeping and slumbering, in a dead Profession of Christ and the Scriptures, are found wanting in their Faith, Holiness, Love, and all other Christian Virtues, and so in their Unholiness shut out; yea, and though they run to the Hirelings, that set all things to Sale, to Buy, yet still before they come, the Door is shut; for whilst the Lord stood waiting upon them, with his pure free and full Grace and Spirit, they would have none of it; but rather chose to go their own ways of Carnal Endeavours, and Man-commanded Religion, and so like the Jews of old, going about to Establish their own Righteousness, have not submitted to the Righteousness of God, which is by Faith in Christ Jesus: But the wise Virgins, who are of an honest Heart, to fear God, and wait for the Lord Jesus Christ, to appear in their Spirits, to set up his heavenly and everlasting Kingdom in them, they receive daily of his Fullness, which filleth all in all, where the true Oyl of the Kingdom is found in their Holy Lamps, to the Praise of the Glory of the unspeakable Love, and free Grace of the Almighty Father. So be it.

Again, to that part of this R. B's former Answer, where he saith, *That in all Ages, God giveth to some few Men more excellent Natural Parts than others, and he engageth some in deeper and more laborious Studies, and he blesteth some Mens Studies more than other; and therefore there are still some few, who know more than the rest of the Country, or Mankind; and it were well for the rest if they knew these, and would learn of them.*



1671 *Query.* But how may one know these hard and laborious Studiers, as he calls them?

Oh, saith this *R. B.* They are such as give proof of their Knowledge they pretend to; and they are such as employ their Knowledge to the preserving of the Peace and Concord of Believers; and do not proudly make a stir with it, to set up their own Names; though thereby they set the World on fire.

To which I answer and say, It is still more and more manifest, that this *R. B.* lays the weight and stress upon Natural Parts, and hard Studies; as though the Kingdom of God were not at all come, nor the Promise of God (concerning the Free Gifts, and plentiful pouring forth of the Spirit) yet fulfilled; and so a necessity of learning at the feet of *Samuel*, and earthly Doctors still: But now that the Spirit of Truth, according to God's blessed Promise, is come, and witnessed amongst us that believe, praised be God, we cannot go to such as this *R. B.* with all their Natural Parts, and hard Studies; for the Spirit of Truth leads us, and all that obey it, into all Truth; but this *R. B.* and such as he leads, are in an Error, as is manifest; for they are of those that lead about a Company of poor Souls, silly as Women laden with divers Sins and Lusts, ever learning, but never able to come to the Knowledge of the Truth, which sets free from Sin; for that (and nothing else) is the Truth, which sets free from Sin; for saith Christ, *If ye know the Truth, the Truth shall set you free indeed.* But this *R. B.* and all such, teach it for Doctrine, *That they are so far from being free from Sin, that their very Prayers, and best Performances, are not free from Sin, but Sin is in them all.* Oh Sad, that ever they should dare to pretend to the Ministry of the Gospel, who preach such a Doctrine as make nothing perfect, but leaves them in Sin all their Lives long: And no wonder that they and their Doctrine should be void of all good Fruit; for saith God, *They have run, and I have not sent them; therefore they shall not profit the People at all.* And yet they would gladly have People know them, and learn of them, though they can do them no good at all; and this is that sorry and bad Proof, that the Hirelings make of their great Knowledge they pretend unto, which they have gotten with their Natural Parts, and hard Studies: And so thy own words shall witness against thee, Oh *R. B.* and thy Brethren, who have given no good Proof of your Knowledge to this day; nor have thereby preserved Peace and Concord amongst Believers, but done what you can to break it; for that Doctrine that makes not Men free from Sin, leaves all the Seeds of Discord and Dissention still in Peoples Minds; for as Sin separated Man from God at first, so doth it to this day keep them, and so keeps them from Love, for God is Love; and none live or dwell in Love, but such as live and dwell in God: But such as live in Sin, and



and never Pray without it, are out of God, as the Apostle said of People in Unbelief, *They were without God in the World.* It is not any outward Conformity, that will or can make them to be at Peace with, or love one another; for if it were possible to bring *Papists, Atheists, and Carnal Protestants* and Professors of all sorts, into one Form of outward Worship, as for Time, Place, Words, or the like: Yet there would be neither Love, Peace, nor Concord amongst them, for want of Unity with God and his good Spirit, the only true Ground and Foundation of all true Love, Peace, and Concord. And so, Oh *R. B.* we have known thee this many Years to be a great Enemy, and therefore we may not learn of thee, nor any such, but of Christ do we learn, ever praised be his Name, who teaches his People to profit; and so it's only the poor deluded Multitude that knows thee not, who learn of thee, and suck in such poisoned Doctrine, as makes them most incapable of the pure Word of Life, and Doctrine of Salvation; so that *Publicans and Harlots*, who make little or no Profession, enter into the Kingdom of God before you.

And as for making a stir with thy Knowledge, and striving to set up thy own Name thereby, though thou set the whole World on fire by it; Who more Notorious than thy self in this *R. B.*? as witness all thy lying frothy Words, Books, and Pamphlets, which thou hast spoken and written, against the appearance of Christ and his Truth, in these late years; but thy Studies and such Works God hath cursed; for no Child of Light will ever buy any of thy Merchandize, nor the deceitful Wares of any other Merchants of *Babylon*, for evermore Blessed be God for his unspeakable Gift, *Amen.*

But the end of these words, of setting the World on fire, set down here by this *R. B.* is easily seen to be this, to wit, To perswade People, that those who are Zealous for God in these days, in publishing his everlasting Gospel upon the Earth, in a cross to the World, are such as set up themselves, and would set the World on fire: And so he is manifest to be one of the old evil Generation of Priests, who accused Christ for a mover of Sedition, and *Paul* for a pestilent Fellow: Oh, it was that good stirring Spirit of the Lord Jesus in himself, and his Followers, which did so trouble the World, the combustible World in all Ages, that made, and doth make, the Hireling Priests, and their deluded Followers, so rage and cry out; but as for setting the World on fire, in a good sense, Christ Jesus saith, That he came to set Fire in the Earth: But for setting the World on fire, in *R. B.*'s sense, that is sowing Discord and Dissension amongst People; this is the Work, and ever was the Work of the Hireling Priests, who loved to be called of Men Masters, as this *R. B.* is, witness not only our own Age, but the

1671 the Holy Scripture, and the Histories of all Times and Ages, as those that read may understand: And yet these proud Masterly and false Teachers, were ever the first, and forwardest that cried against Christ and his Followers, for disturbing the World's Peace; when as this Doctrine of Christ's Spirit, though it did always disturb the Devil's; yet it did always tend to the working of the Hearts and Souls of the People into God's Peace, and did ever, and doth at this day work this glorious and blessed Effect in all that believe: Whereof we are Witnesses, praised be God, though for the Testimony of Christ, we are troubled on every side by the wicked World: So that even now, when the Wicked have no Peace (for there is no Peace to the Wicked) we whom the World Mock, Stone and Persecute, under the Nick name of *Quakers*, or so, have Peace in all our Dwellings: *Egypt* is full of Darkness, that one may feel it, yet in our *Goshen* is plenty of Light, ever praised be God: And when the World of false Christians are learning War, and preparing Weapons, we are ceasing from War, and not to learn it any more, as the Lord hath said. And therefore, Oh ye Inhabitants of the Earth, if ye knew us, ye would not hate us, and persecute us, but love us with your Hearts, because of the good Will of our Hearts towards you; for our Weapons are not Carnal, but Spiritual: Not for pulling down, or Destroying of you, but your Enemies, your Sins, which War against your Souls: And the Reason why we cannot joyn with you in your *Liturgies*, and Worship-actions, is not because we hate you; but because we love God and your Souls; for if we should joyn with you in your defiled Worships, as your selves confess they are, we should strengthen you in an evil Way: But by our separating from you, because of the Unholiness of your Sacrifices, occasion may be ministered to you to question your State, and so some of you in time may come out of your Darkness, into the marvellous Light of the Lord Jesus with us, and praise the Lord in the Land of the Living. So be it.

Another of this R. B's Follies and false Doctrines, I may here mention, as one may read it in that Book of his that I have under hand, to wit, in Page 114. are these words, *It may be unlawful, saith he, in a Ruler, to command a thing that will do no good, because it is a Vain Command, and maketh Men spend that time in vain, and yet be the Subject's Duty to do it.*

*Answer.* This is such Doctrine as *Paul's* Enemies taught, who said, *Men might do evil, that good might come of it, whose Condemnation was just:* So to avoid Sufferings from Men, he would have us to obey Unlawful Commands, which will do no good, but rather a great Evil; to wit, make People spend pretious Time in vain: Away with such Antichristian and Heathenish Stuff, for all true Christians abhor it in their Hearts, as the Lord

Lord, the good Shepherd hath Commanded them. And now R. B. to 1671  
that part of thy feigned Prayer, Page 232. where in words thou seem-  
est to desire, *That God would stir up some Faithful Friends to tell thee,*  
*with convincing Evidence, where it is that thou hast Miscarried, that Con-*  
*trition may prepare thee for the Peace of Remission.*

Here the Lord hath, contrary to thy will and desire, stirred up one,  
in Faithfulness and Love to thy Soul, and the Souls of the poor de-  
luded People whom thou hast deceived, to tell thee plainly of thy  
Faults, and grievous Miscarriages; as by what is convincingly in these  
Lines set down, doth appear, and might be more abundantly, if all  
the Miscarriages in this Book (only to let pass all thy other) were  
answered unto in particular; but these in this Answer of mine, be-  
ing as it were least of what the rest are, may satisfy at present. And  
Oh that the Righteous Judgments of God may come upon thy Heart,  
and the Hearts of all them who are in the same false, fleshly Confi-  
dence with thy self; whose very Prayers are not without Sin, that  
you may never have Peace Day nor Night, until you humble your  
selves before the Lord, and Repent of all your hard Speeches and  
Evil Deeds that you have spoken and done against him, and his Ser-  
vants, for the Truth's sake; that, if it be possible, you may be saved  
from the Wrath that will certainly come upon you, if you Repent  
not; for that old wicked Paper, full of Lies, as I made manifest be-  
fore thee, and some of thy Company in thy Study (to thy Shame)  
at *Kidderminster*, which thou writ'st in the Pride of thy Heart against  
us in *Oliver's Days*, when thou wast lifted up; Entitled, *Reasons so*  
*Perswade, why no Reasonable Man can be a Quaker*, amongst the rest of  
that kind, which thou art not Humbled for to this Day, as I per-  
ceive by this Book, do all stand upon Record before the Lord, the  
Righteous Judge against thee; for in those thy doings, and all that  
kind against the manifest and manifold Appearances of Christ in his  
People of every degree thou hast plainly declared thy self to be of  
*Rabshakeb's* Spirit, who Railed against the Living God, and his de-  
spised *Israel*; and of that Spirit that *Jannes* and *Jambres*, who with-  
stood *Moses* in his work, under God, of calling *Israel* out of *Egypt*,  
and as the Lord Pleaded the Cause of his People in those Days, so will he  
(as he hath) for every plead our Innocent Cause against thee, and all  
his Enemies; for of a truth the Lord God. Blessed for ever, hath  
raised us up to be his Servants, Sons and Daughters, to bear his Name  
in Righteousness before the Children of Men, in a pure Holy Witness  
against all the false Ways and Worshipps of false Men; (so be it)  
and so it will be as hard for thee, and all, to kick against the Pricks,  
as it was in Persecuting *Saul*, *Acts 9*. Read and consider, lest the  
Day

1671 Day pass over you, as it did from the unbelieving Jews, who would not receive God come and manifest in the Flesh in those days, to whom Christ said, *Ye will not come to me, that ye might have Life; but they would seek it in the killing Letter, and as it were by the works of the Law, until mid-night Darkness, and utter Desolation came upon them.* For, Oh how the Earth is filled with Violence, because of such Doctrines and Teachings as this R. B. and such Men bring forth; for behold how the Field of his Followers and Admirers are all overgrown with Briars and Thorns, and noysom Weeds, as the proper Fruit of their accursed Doctrines; as this R. B. himself sets down in his 48th Direction, Page 236. of his Book, in these words, that is to say, *Oh Friends, how bad are we our selves! What Pride is in our Hearts! What Ignorance in our Minds! So winning are we even in the lowest Grace Humility, that we have scarce enough to make us take patiently, as now we are giving out upon others; So Selfish, as Dishonoureth our Profession, with the Brand of Contradictoriness and Partiality; so weak, that our Duties are liable to greater Censures than we can bear; and our inward Graces weaker than our outward Duties [This must needs be so in the Duties of the Graceless Minister thou pleads for] of such ungoverned Thoughts, that Confusion and Tumult, instead of Order and Fruitful Improvement, are the daily Temper and Employment of our Imaginations [This must needs be so in you that Live in such Opposition to the Life of God manifest in his Children at this Day] So Passionate, Impatient and Corrupt, that we are trouble to our selves and others, [This must needs proceed from such a corrupt Pountain] and a Dishonour to the Gospel [it is so] and a hindrance to the Conversion of: those whom our holy Exemplary Lives should win to God: So strange to Heaven, as if we had never well believed it [that is so, and therefore the Sheep of Christ deny your Voice, you who are such Strangers to him] And to say all in one, foretropy of Love to our dear Redeemer, and to the God of Love, that our Hearts lie vacant to entertain the Love of Worldly Vanities [ye Hypocrites, what have you to do to name Christ, who are thus Unbelieving and Unredeemed] and to fly back from the serious Thoughts of God, which should be our daily Work and Pleasure, and fly from the Face of Death, as if we should be the worst, when nearest to our God. Oh Hypocrites! how can you for shame call God yours, when you are thus beyond measure bad, when Scripture saith, *He that saith, he knows God, and keeps not his Commandments, is a Lier, and the Truth is not in him,* see 1 John 2. 4. And Repent lest ye all perish together, Priests and People; for the Lord is arisen to Judgment, and none can stand before him, which hath unclean and filthy Garments, as you are covered with, whom R. B. here sets on to be Teachers of others, and yet remain your selves with him*

under



under such woful Sins and Condemnation, as is here spoken of: But surely if you did believe, and feel inwardly that it were so bad with you, as here in Words is signified, you could not go away so lightly with your Burdens, as you seem to do, but it would stop your Mouths, and cause all your Pride and Glory to cease.

For consider but the first thing, that this R. B. would have you his principal and best taught Hearers to confess, to wit, *That Pride is in your very Hearts*; which, if you were sensible of, you would cease calling God your Father, and Christ your Redeemer in this wretched State; for to you, in this State, it may be truly said, as Christ said to those unbelieving Jews, *Ye are of your Father the Devil*; for Pride of Heart is the chief part of his wicked Image: And indeed, the main thing in this Day, which hinders you from coming to Christ (the meek, pure, and lowly Lamb of God,) is the Pride of your corrupt Hearts, as *Jeremiah* said to the Jews, *If you will not give Glory to God, before your Feet stumble upon the dark Mountains, my Soul shall mourn in secret for your Pride*. It was the Pride of their Hearts, that was the ground of all their Evils, as it is of yours; for from the Pride of your Hearts, comes your Ignorance of Mind, and Partiality, and want of all good, to the dishonouring of your Profession, and what not? So that it may easily be known who sent this R. B. who hath profited you nothing at all: For they have run, and I have not seen them, saith God, *Therefore they cannot profit the People at all*, Jer. 23. And that this R. B. might make it fully appear under whose Banner he fights, and for whose Kingdom he Pleads, lest the rest of his Book should leave it doubtful: He is now come forth in his proper shape of an Enemy of God; and good Men, that in any measure are looking Heaven-ward, being bordered with the Fellowship of the Wicked, and instead of helping the Lord's little Ones, against the great Power of the Dragon in the Persecutors, he hath hammered forth Weapons for the Wicked Persecutors, and against the tender-hearted Ones of God, who are travelling to the Holy Land, with Egypt left behind; as in that 53. Direction, so called, and Page 254. of his said Book appears, where he hath these words.

*Little do many real Separates, who cry out against the Spirit of Persecution, suspect that the same Spirit is in them; whence is Persecution, but from thinking ill of others, and abhorring them, or not loving them? And do you not see by whose (saith he) whom you carefully separate from?*

Ans. Here by way of Answer, before I set down any more of this naughtiness of his, I cannot but take notice of this word (Causelessly) which here he puts in to cover his Deceit; for though, at the first look, one might judge, he intended only Causeless, or Unwarrantable,



1671 ble, or Wicked Separation; yet, Reader, thou must know, he intends as well the truly Tender-hearted People of England, who in Conscience to God, and according to his Holy Commandment, are come out, and separated from the Fellowship of the Wicked in these Days, and so cannot take part in the Offerings of the Dead as well as others; and at these, in a special manner, he strikes, after his accustomed manner, through the sides of others; for his main Envy is against the Living Members of Christ; And so though those that separate without cause, may have the like mind to those that separate from being different only in Form, but not in Heart from them; yet such as are separated by the Power of God (as Paul was, whom God separated from his Mothers Womb, calling him by his Grace) have not; for these stand out of their own thoughts, and are in the Will, and Work, and Worship of God; whose Worship is in Spirit and Truth: But to proceed, R. B. saith further,

*You will say, that though you think them not to be true Christians, yet you love them as Men, and wish their good, and so will those say by you (saith he) whom you call your Persecutors; though they think you to be Proud and Humorous, and Disobedient, yet they say, they love you as Men; and do but correct you, to cure your Self-will'dness and Humour; and to do you good, and to preserve the publick Peace: They think you so be bad, and therefore Imprison you: You think them to be bad, and therefore avoid Communion with them.*

To this I cannot but by the way speak a word; Who is there that sees not the very Spirit of the Egyptian Sorcerers acting in this very thing; to the hardening of Pharaoh's Heart, lest he should let Israel go? But this R. B. goes on in his Wickedness, and saith, *They (to wit, the Persecutors) think you so bad, as to be unworthy of civil Liberty, and Privileges: You think them so bad as to be unworthy of Church-Privileges and Liberties: They think you unworthy to be suffered in the Land perhaps; and you think them unworthy to be suffered in the Churches; they cry against you, Away with them, they are Schismatical, or Heretical; you cry against them, Away with them, they are Prophane.*

*Ans.* Now in answer to this silly, That we who are of the World, Scornfully called Quakers, have everlasting cause to Praise the Lord, who hath redeemed our Souls from among such devouring Wolves, as this R. B. and from such a venomous Spirit as he is acted by; What Heav'n upon Earth could strengthen the Hands of the Persecutors against the Righteous more than this, by such Comparisons or Arguments? What if this R. B. had lived in the Days of the Apostles, and first Christians, when God separated them from the Congregation of the unbelieving Jews; surely he could not but have been accounted famous, and worthy of great Honour amongst those persecuting Jews,

for

for such Comparisons as these; for never an Argument he brings, for the Persecutors now, but it would as much have fitted the Persecutors then against the Christians; yea, and it would formerly, and doth at this Day fit the Papists against the Protestants, as well as the Persecutable, Profane, Superstitious Protestants against them, whom God hath drawn by his Mighty Power this Day from amongst them. For seeing Ie sets but Thought against Thought, the Persecutor's Thoughts of the Righteous, against the Persecuted Man's Thoughts of him: And seeing all Thoughts are questionable, he leaves this ground for the Persecuting Jew to reason, to excuse himself against the first Christians, according to his Hellish Invention on this wise, viz.

You Christians who separate from us, are of as bad a Spirit as we Jews, whom you call your Persecutors; for what is Persecution, but a thinking ill of others, and abhorring them, or not loving them? And do you not so by us, whom you causelessly separate from? And though you say, though you think us not as Servants of God, yet you love us as Men, and wish our Good, so do we you; and that which we do against you, which you call Persecution, is but a correcting of you, to Cure your Self-willedness and Humour, and so do you good, and to preserve the Publick Peace: And though you think much, you Christians, that we Imprison you, deny you Civil Liberties and Priviledges, and count you unworthy to be suffered in the Land; yet all this (by R. B's Doctrine) is far less than you do to us Jews; for you think us so bad, that you avoid Communion with us, and deny us Church-liberty and Priviledges; yea, and think us unworthy to be suffered in the Churches. Come R. B. Would this have been good and true Reasoning by the Jew, against the Christians, or by the Papists against the Protestants? Then if it would not (as no sober Man can say it would) then for Ever stop thy Mouth, and let shame cover thy Face, for Ever speaking any more of things pertaining to Christian, or Christ's Religion; for an Enemy to Christ and his People thou art herein manifest to be: And lest thou shouldst want any thing to make thee compleat in Wickedness, thou goest on, and in answer to an Objection, which is to this purpose, That the Persecutors separated from, are bad, and profane, and he that separates, saith he, charges them truly; but he is not Schismatical, or Heretical, but they accuse him falsely. To this I say, this R. B. with a Whores Forehead, on the behalf of the Persecutors, answers and saith,

You (to wit, you that separate) say so, and they (to wit, the Persecutors) say the same of you: They say you are Schismatical, but they are not Profane: Now how shall a stander-by know, which of you are in the right? doubtless by the Witnesses and Evidences, [saith he] they try you in some Court, or before some Magistrate, before they punish you, [saith he] you never try them, nor hear them speak for themselves, nor examine any Witnesses publicly,

1671 publicly against them; nor allow them any Church-Justice; but avoid their Communion upon Reports, or pretence of private Knowledge: They judge you Personally, one by one, you condemn whole Parishes in the lump unheard: They condemn you, as for a positive Crime, but you condemn them, without charging any one Crime upon them, &c. To which I answer for the Lord and his Truth, in this Day of Israel's Trouble and Trials, and say,

The Lord rebuke thee, thou Lying Spirit, in this R. B. Was there ever heard such Notorious Falshoods and Abominations come from one professing the Gospel, yea, professing himself to be a Minister of the Gospel, yea, and taking upon him to be a Teacher of the Teachers, as is here from this R. B? Oh! the Envy, Oh! the Malice, the deep-rooted Iniquity of this Man against them that depart from Iniquity in these Islands, and cannot join with the People of this wicked World, in their Bloody Offerings: Oh! the Patience and Long-suffering of God towards such, though they continue long in their Wickedness; but the Lord will certainly plead with thee, O R. B. and all his Adversaries, for your great Envy to his People and Work in these Days: But come let us see again, if these Lies of R. B's, would not have suited as well for the Persecuting Jews against the first Christians, or the Persecuting Papists against the Protestants, as it doth for the Persecutors in these Days against those, that in Obedience to God are separated from them?

For what if Tertullus, or any Jewish Lying Orator had stood up in behalf of the Jews against the Christians, and said, The Jews try you in some Court, or before some Magistrate, before they punish you; but you Christians never try them, nor hear them speak for themselves, nor examine any Witnesses publicly against them, nor allow them any Church-Justice, but avoid their Communion upon report, or pretence of private Knowledge, and so condemn them by the lump; yea, a whole Nation together? &c. And so if the Papist against the Protestants had used the like reasoning, would it have been any thing but gross Untruth and Falshood in either of their Mouths? Or were either the first Christians, or first Protestants, any more to be blamed for their Separation, because of such Liars? Nay, nay, neither are the People of God in these Days any worse to be thought of for separating from the Wicked, notwithstanding all these gross Lies of R. B. or any of his Spirit; I say, they are most gross Lies, if they be said of us the People of God, whom the World in Scorn calls Quakers, that we have not Tried them, &c. For we have Tried them, and heard them often what they can say for themselves, and we have by the Spirit of the Lord found them wanting of the Life and Power of Godliness, like the Pharisees, who profess not Christ, and publick Witnesses there are of it, not only their own Works which are daily manifest in the Face of the

Sen, but also their own Words and Confessions when they meet to 1671  
 Worship; for they say, they have left undone what God commands, and done what he forbids, and so have no Spiritual Health in them; which signifies plainly, they have denied Christ come in the Flesh; (for whosoever receives him, receives God's Saving Health, and are a saved People, Spiritually healthful) they have condemned themselves by their Unbelief and evil Deeds from the Common-wealth and Inheritance of Israel: And so not only the Spirit of the Lord in us, but even the Witness of God in their own Consciences charges not only one, but even many great and grievous Crimes upon them. And so R. B. with all his Lies, and evil Inventions, (if he Repent not) is for the Lake; and if ever he be saved, it must be through fiery terrible Judgment, which will consume the Adversary: For, Oh! how hath Satan blinded his Eye, that he should thus rise up against the People and Work of God in these Days to his hurt? And when it is objected, that of all Men living, no Man think that a Persecutor is godly, and fit for Church-Communion, he doth not like a Christian confess to the Truth thereof, but after his accustomed manner, Heathen-like, he invents his sorry shifts to avoid the force of the Truth, by saying, *Did all the Ministers and Common People persecute you?* And then asking a Question concerning the doings of the Souldiers under Oliver, and the like, which are meer shifts; *For what is the doings of any Men, to make void the Truth by it? For whatsoever any in their Ignorance of the Truth, have done against the Truth, serves nothing to the making void of this, to wit, That a Persecutor of the Godly, is not godly, nor fit for Church-Communion;* but instead of giving Glory to God, by Confessing to Truth, this R. B. after he hath wearied himself with his words, of what was done in Oliver's time, he sums up his Devilish Doctrine of pleading for the Persecutors, and against those whom God hath separated from them, (saying to the same wicked purpose as before) *It is but one and the same Sin in Persecutors and the Separates, which causeth the one to smite their Brethren, and the other to Excommunicate them; the one to cast them into Prison as Schismatics, and the other to cast them out of the Church as Profane, &c.* And so for this thy summing up and concluding, God hath concluded thee with the wicked Persecutors, whom the Judgment of his great Day will meet. But hold, O! R. B. thou that art thus hot, and without all fear in pleading for the Devil's Kingdom: I say, when the Lord bids us, and we obey him in separating from the Wicked; is this all one with the Sin of Persecution? Oh thou Unjust Man! the Lord will be terrible to thee in the Day of his Wrath, which is nigh at hand to come upon thee, (if thou repent not) for all thy Villany against him, and for all thy daubing deceitful words, in the beginning

beginning and end of this Direction; the Lord sees thee to be a Fighter against him, and thy Reward will be according to thy Works, as he hath said, and all the Rocks and Mountains of the Wicked World, for whom thou pleadest, shall not hide thee from his stroke: As testifies the good Spirit of the Lord Jesus, in his Servant,

Thomas Taylor.